

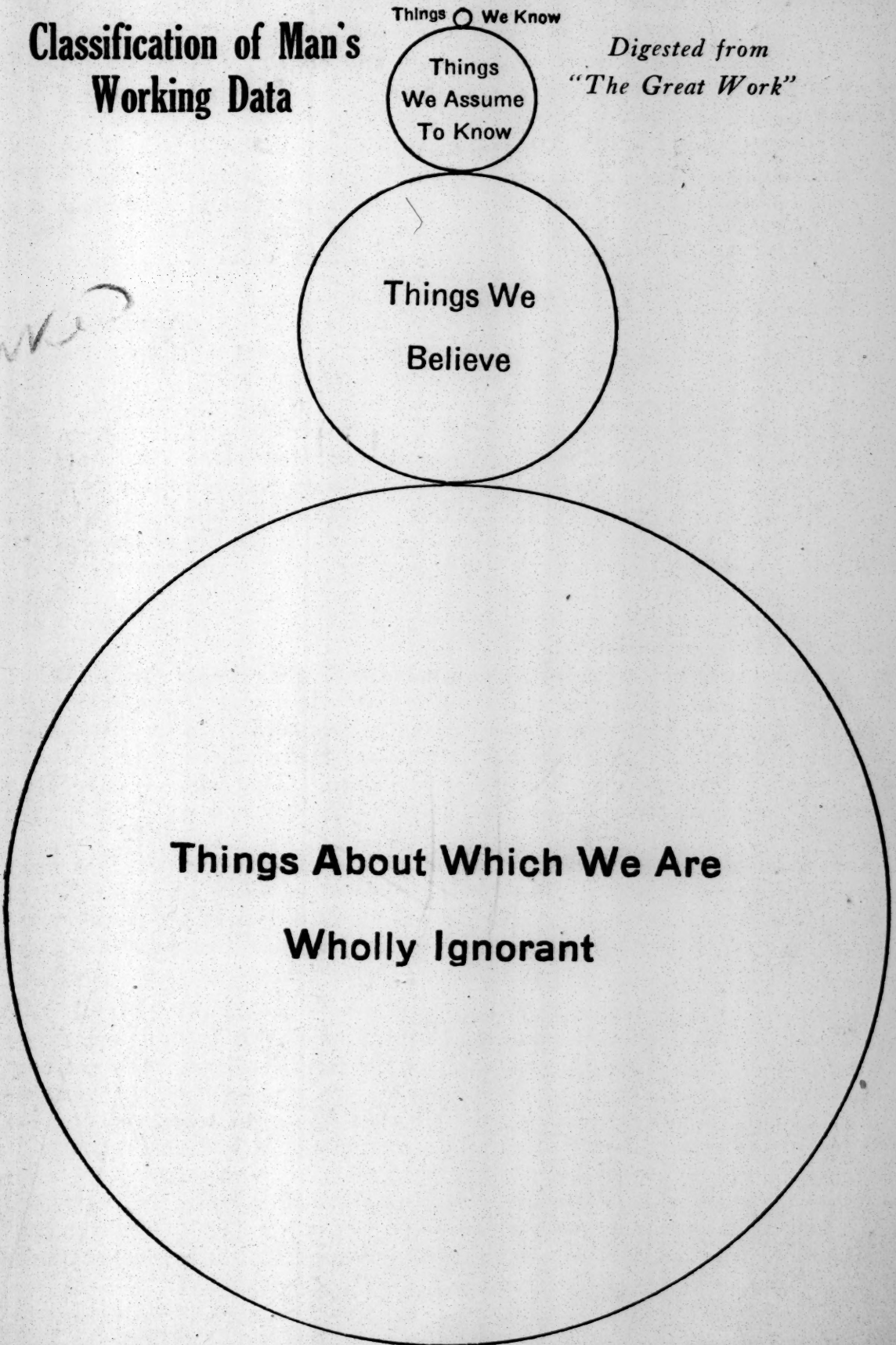
BOLTON BULLETIN

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Classification of Man's Working Data

Things  We Know

Things
We Assume
To Know

*Digested from
"The Great Work"*

Things We
Believe

Things About Which We Are
Wholly Ignorant

(1) Things we know. *Our actual experiences and knowledge based thereupon is limited.*

(2) Things we assume to know. *Our constructive experiences—the experience of our other selves—knowledge based upon the experiences of (1) our self and (2) our other selves, is unlimited.*

(3) Things we believe. *A poisonous and otherwise dangerous field of human activity, unless cultivated constructively based upon one's experiences actual and constructive.*

(4) Things of which we are wholly ignorant. *This constitutes the present unknown field of nature. Whatever that field may contain is yet a closed book to us; whatever influences its contents may exert upon our lives or destinies is not yet within our power of analysis. Yet it may contain—probably does—countless treasures of infinite value to ourselves and others in the physical body.*

(1) SOME THINGS WE KNOW AND WE KNOW THAT WE KNOW THEM. A few of these things are as follows: We know that we exist. We know that other people—our other selves—exist. We know that other things besides ourselves and our other selves also exist. We know that fire burns, and that water quenches thirst. We know that snow is soft and that ice is cold and hard to our senses. We know that flowers bloom and that birds sing. We know that as individual Intelligences we possess certain faculties, qualities, capacities and powers. We know that certain things we call food, water and air are necessary to sustain what we name the life of our physical bodies. We know when we are happy and we know what sorrow is. We know that we can think and that we can convey our thoughts to others. We know that life has a present existence and that what we call death dissolves the physical manifestation of this earthly life.

These are things we know, and we know that we know them. Why? Because they fall within the radius of our own individual experiences. By the aid of our own senses we have personally demonstrated them. And these are the only reasons that warrant us in asserting that we know them. Except as personal experiences we could never know them. That which is outside the range of our own personal experience is not definitely and positively known to us.

It is of the utmost importance, therefore, to the cause of truth, that every man who speaks for the world to hear should never allow himself to forget that personal experience is the only absolute basis and infallible test of what we know. Whatever fails to reach the demands of this simple and exact test does not rise to the dignity of actual and personal knowledge.

(2) SOME THINGS WE ASSUME TO KNOW BUT WE KNOW THAT WE DO NOT KNOW THEM. A few of these things are as follows: We assume to know that the earth is round. We not only assume this to be a fact of nature, but we are ready to act upon that assumption, and we do so act without the slightest hesitation whenever occasion therefor may require. But on a basis of actual test it is doubtful if one in a thousand of the human race, as it exists today, has ever personally demonstrated the truth of that assumption. We have read in books that it is true. We have been taught in our school studies that it is a fact. We have been assured, on what we have considered good authority, that others have actually

proven it beyond all question; and we have pointed out to us methods by which we are led to believe we might prove its truth for ourselves if we but had the time, money, opportunity, and inclination necessary to make the demonstration. But that is all. In other words, the very large majority of us do not, in literal truth, personally know whether the earth is round or square or cubical, or pyramidal or any other specifically definable shape. We only assume to know.

We assume to know how old we are, and in our relations and dealings with others we treat the subject of our own age with all the seeming assurance of exact and definite knowledge. We do not hesitate to go into court, when called upon to do so, and solemnly make oath as to our respective ages. Many there are who do this without so much as a qualm of conscience or a suggestion of doubt or uncertainty. And yet, in all human probability, not one of those who read this page knows to a definite certainty his or her own age. Furthermore, there is, perhaps, no person living in all the world, who remembers the exact year, month, day and hour of his own birth. Why? Because under and by virtue of the arbitrary and mysterious provisions of nature, that somewhat important event in our respective histories lies all the way from two to four year backward beyond the limits of individual memory. All we know of it, therefore, is that our reputed fathers and mothers and those who are older than ourselves have told us that we were born on a given day of a given month in a given year. We take their word as literal truth and govern ourselves accordingly. And so, we do not know how old we are. We only assume to know.

We assume to know that a certain man, whom history names Columbus, discovered the continent of America; that a certain other man named Washington, was the first president of the United States of America. We assume to know that a certain other man, named Moses, led the Children of Israel out of captivity in the land of Egypt. We assume to know that one Benjamin Franklin, by means of a kite, made an important discovery concerning the action of electricity; that another wise man, named Newton, made an important scientific discovery concerning the action of that force we name Gravity
* * * *

(3) SOME THINGS WE BELIEVE, BUT WE DO NOT KNOW THEM, NOR DO WE ASSUME TO KNOW THEM. A few of these things are as follows:

Many there are who believe in a God in the sense that the Great Creative Intelligence is a distinct and definite personality. But there are also many others who believe just as firmly that the Great Creative Intelligence is not a God in the sense of a definite personality. It would seem, however, that among all these there are few, if any, who could truthfully assert that the subject is one which falls within the limits of their personal knowledge.

Some men believe there is not only a personal God who created the universe, but that He is a triune Being, composed of three persons in one, namely, "Father, Son and Holy Ghost." Others believe He is but one person. They hold that He is "One and Indivisible." There are others still who believe that the Creative Intelligence is but an all-pervading essence or power, wholly without the element of personality. It would doubtless be conceded, however, that not one among all these is in position to know anything about it.

Some there are who believe in the doctrine of literal transubstantiation, in accordance with which the bread and wine used in the sacramental service of "The Lord's Supper" are said to be transmuted into the body and blood of Christ. Others believe with equal sincerity that such a doctrine is not only false, but utterly absurd and too ridiculous for a moment's serious consideration. But if the question could be removed from the field of theological discussion, and then submitted to the several disputants on the basis of their definite and personal knowledge, it is not at all likely that a single one among them could be found who would seriously claim to know anything about it.

There are also those who believe in the absolute, inherent immortality of all mankind. Others believe in conditional immortality, only as a reward of individual effort. And there are others who believe with equal earnestness that immortality is only a pleasant dream, a comforting delusion, a fascinating fiction, and that physical death means total extinction.

Human intelligence has formulated concepts which have become the bases of many other beliefs. All such beliefs, however, may be distinguished without difficulty from definite personal knowledge, or even assumed knowledge, as these are classified and defined above. And

(4) ALL OTHER THINGS WE NEITHER KNOW, NOR ASSUME TO KNOW, NOR DO WE EVEN BELIEVE THEM.

To illustrate:

We neither know, nor assume to know, nor can we formulate a well defined belief as to when time began or when, if ever, it will end; where space begins, how far it extends, or where, if at all, it ends.

We neither know, nor assume to know, nor do we have even a definite belief as to where, when or how matter first came into existence, how long it will continue to exist or what will ultimately become of it.

We neither know, nor assume to know, nor do we have a clearly defined belief as to how many suns, moons, and stars there are throughout all the universe of space; how many of them are inhabited; or what may be the number and character of their inhabitants.

We neither know, nor assume to know, nor can we formulate so much as a definite belief as to the number of fishes or other living things in all the waters of the earth, the insects which pervade the atmosphere that encircles and encloses the earth, or the living creatures that move upon the dry land.

As to all such problems as these, and many others, we do not hesitate to acknowledge our total ignorance.

Thus, by a simple analysis, we find that the data of the whole universe, so far as we are individually concerned, naturally divide themselves into these four divisions and separate classes.

To Recapitulate.

A brief analytical study of the classification of man's working data cannot fail to emphasize among other things the following facts, namely:

(1) Exact and definite knowledge is always of the greatest possible value and importance to every individual who has the normal courage to use it rightly. To such it is more to be desired than all other classes of data combined. Nevertheless, it is only the exceptional man or woman, of the

present time, who is ready or even willing to pursue it with a degree of intelligence, courage and perseverance, necessary to obtain the desired results.

(2) The average intelligence is satisfied to act upon the basis of assumed knowledge. This is true, even though such data are admitted to be wanting in *reliability* and therefore of only secondary value or consideration. Why? Because assumed knowledge involves *far less personal effort* on our part than actual knowledge. With most of us it is so much more pleasant and agreeable to accept as true the declarations and findings of others than it is to make a personal demonstration of them for ourselves.

(3) If an exact numerical balance could be struck, at the present time, it would, without question, be found that a very large majority of the men and women of even the most truly civilized nations of the earth are more deeply interested in the consideration of mere speculations, opinions, dogmas and beliefs than they are in the acquisition of actual, personal knowledge. And,

Why is this? The question is a most natural one in the mind of the honest student. It would also appear timely and pertinent. More especially is this true in view of the fact that the door to personal knowledge stands so wide open and the way leading thereto is so smooth and inviting. Many answers, or partial answers, suggest themselves. Each of these contains certain elements of truth * * *. The acquisition of exact and definite knowledge involves a labor. It calls for the unremitting exercise of honest, earnest, intelligent, courageous and persistent personal effort on the part of the individual concerned * * *.

It is easier to entertain a prejudice than it is to acquire the knowledge necessary to rise above it. Most of us, therefore, are the witless slaves of prejudice. It is more convenient to cherish a superstition than it is to acquire the wisdom necessary to demonstrate its fallacy. For this reason most of us are bound by superstition. It is more agreeable (to ourselves) to dogmatize than to demonstrate. Hence it is that most of us are dogmatic and intolerant without knowing it. It is more pleasant to preach than it is to practice. Therefore the majority preach and the minority practice. * * * *

These are among the frailties and fallacies of human nature with which we have to contend in our search for truth. We all know them. We all recognize them—in others. We all admit them—for those who decline to do so. Much as we may appear to be, we are neither entirely ignorant nor wholly innocent of the part they play in our own lives. More than this, we know the remedy. We cannot hope, therefore, to evade nor even minimize our personal responsibility for the evil results which flow from their daily presence and influence in our lives. * * * *—
T. K. in "The Great Work."

NO CHANCE?

With doubt and dismay you are smitten,
You think there's no chance for you, son?
Why, the best books haven't been written
The best race hasn't been run;
The best score hasn't been made yet,
The best song hasn't been sung,
The best tune hasn't been played yet,
Cheer up, for the world is young!

No chance? Why the world is just eager
 For things that you ought to create,
 Its store of true wealth is still meager,
 Its needs are incessant and great,
 It yearns for more power and beauty,
 More laughter and love and romance,
 More loyalty, labor and duty;
 No chance?—why, there's nothing but chance!

For the best verse hasn't been rhymed yet,
 The best house hasn't been planned,
 The highest peak hasn't been climbed yet,
 The mightiest rivers aren't spanned;
 Don't worry and fret, faint hearted,
 The chances have just begun,
 For the best jobs haven't been started,
 The best work hasn't been done.

—Berton Braley.

Nature showed great wisdom in sending the young in litters: when she cut down to one, she lapsed. The other day I saw three lion cubs with their mother. The way those cubs wrestled with each other, lay in wait, charged, sprang and tumbled, was wonderful. Hour after hour they kept up the roughhouse play. They released enough energy on each other to turn a dynamo. Lucky for that lioness that she had three babies, and not simply one. If there had been but one it would have required all her time to amuse the youngster, and he would have worn her nerves to a frazzle. As it was, the cubs amused each other and gave the fond mother time to meditate and think Great Thoughts.

The best recipe for having strong, excellent and noble children is to be a strong, excellent and noble parent.—Hubbard.

BOLTON ITEMS

Handed in by E. C. Fowler

We were pleased to see Miss Alda Stewart again spent the week end with her parents, Mr. and Mrs. G. B. Stewart.

Mr. Ovid Shelton who has been holding a responsible position in Covington has returned home.

Mr. F. S. Neely of Memphis was out Sunday as the guest of Mr. and Mrs. C. C. Hanson.

Mr. W. A. Mullin and family of Covington spent Sunday with Mr. and Mrs. W. A. Shelton.

Mrs. D. A. Pike is spending a few days with her son Mr. M. E. Kelly.

Miss Annie Shelton of Truman, Arkansas, is spending the week end with her parents Mr. and Mrs. W. A. Shelton.

Mr. and Mrs. R. C. Bledsoe have returned. They have been visiting friends and relatives in Mississippi.

Mr. J. B. McCalla of Memphis, is visiting his brother, W. F. McCalla.

Mr. and Mrs. J. F. Bledsoe of Bartlett were guests of Mrs. Fannie Douglas, Sunday.

Mr. and Mrs. R. F. Bledsoe of Highland Heights were guests of Mrs. Fannie Douglas, Sunday.

Mrs. R. H. Garrison of Memphis, is visiting her daughter, Mrs. C. B. Stewart.

Mr. E. D. Williamson of Memphis and Brownwood, Texas, and his son K. K. Williamson of Kenlo, spent Sunday afternoon with Mr. and Mrs. C. C. Hanson.

Mr. Frank Hunter and Miss Dickson were the week-end guests at Kenlo.

All of the members of the Bolton Faculty attended the Teachers' Meeting Saturday.

Miss Susie Moffatt was the week end guests of Miss Wilma Keith of Memphis. Miss Keith was a former teacher at Bolton.

Mrs. Lena Hamilton was the guest of the Eastern Star and accompanied its members to Mr. John Sink's birthday dinner a few days ago.

Mr. Lanford Jones, a student of Bolton College has returned to school after a short illness at his home in Memphis.

This is oat, rye and barley sowing month in the lower South and many of the best farmers in the upper half sow early in October. Many farmers will not attempt to grow the winter legume crops and that class of farmers should by all means plant oats or other small grain crops to reduce washing and leaching, to supply some grazing and to furnish feed early next summer.—*Progressive Farmer*.

THE REALITY OF THOUGHT

Geo. B. Brownell

"The things that are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4:18.

The soul creates through thought power. It builds out of the substance of spirit. It infuses its thoughts with its light, and gives them color, power and shape. It can project its thought forms any distance to another soul, to help, heal and uplift.

We cannot see our thought-forms on this plane, and consequently we think they are nothing. The fact is that thought is the greatest factor in soul growth and evolution. We grow, unfold latent powers, and build up all the qualities and characteristics that we manifest through thought power.

We mold our faces, our bodies, our lives, and we build in advance of us toward the perfect divine ideal, through our thought. On the spiritual planes we create our homes and environments by thought power, molding the substances of space into beautiful dwellings and creations. The possibilities in effect and design in spirit, are infinite compared to the limitations of crude matter. We can build into expression through our thought a wonderful sympathy, compassion, and other divine qualities from the potential powers in the soul, or the reverse qualities.

We shape, ourselves, the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
The tissues of the life to be

We weave with colors all our own,
And in the field of destiny,
We reap as we have sown.

—Whittier.

What we do with our powers depends upon how we employ our thought.

A few years ago there appeared in Bibby's beautiful annual an article on "Thought Forms," as actually seen by a clairvoyant. One in particular was a hateful thought that assumed the form of a dagger, or shaft of lightning. Its color was a dense red. This is one of the forms a destructive thought would assume and the color is in keeping with the passion that gave it birth. A jealous thought was pictured as a pointed, curved shaft of dark green. This is the color that jealousy assumes. The expression, "He turned green with envy," is no trite saying. Beautiful thoughts assume beautiful forms and colors. It is said of flowers, "They are the thoughts of God."

It may seem strange that sympathy, the very opposite of jealousy, should clothe itself in a beautiful, uplifting, pale green which we have often seen while treating patients at this Center. It is a pale green of a wonderful soothing color that cannot be described in our language for we have no language to describe the things of Spirit.

The whole gamut of colors, like the octaves on the piano, are repeated on each plane, becoming more ethereal and beautiful as we ascend spiritually.

If people could see their thoughts, and read form and color, as can the dwellers on the spiritual heights, they would certainly be careful of what they thought and felt, particularly concerning others. It is true that we are protected from the vindictive and hateful thoughts of others as long as we do not retaliate. But if we enter the fray we are placing ourselves in vibratory relations with our foe, and are bound to feel the venom of his thoughts and often suffer from them. When your attitude is Christ-like, the vindictive thoughts of others strike the radiating love of your armour and glance off. The Christ knowing these laws said: "Love your enemies," "Agree quickly with thine adversary," etc., because by so doing you will be protecting yourself and disarming your enemies of all power to hurt. He also said, "Resist not evil" because in resisting and fighting it we are giving strength to it by recognizing it, when we should recognize that God is the only Power in the Universe. Equipped with this recognition or faith, evil loses all power over us.

Nothing can affect you unless you have that within you upon which it can play. Also, when you overcome a fault in yourself, you will cease to see that fault in others.

The world, as seen from the spiritual side of life, is hid in a kind of pall, clearer in certain places where civilization has not penetrated, but dark and dense, like a smoke screen, over some of our large cities. These conditions were created by the thought-emanations of the inhabitants, the result of their strife, warfare, hates, tragedies, wickedness, etc., and one of the great things, we, who are working to uplift and heal mankind are doing, is to lift this pall of gloom and darkness, by educating minds here to think constructive, clean, loving, hopeful, devotional thoughts, and radiate them to family, friend and the world at large. People who are sympathetic and kindly toward all in thought and feeling, particularly those who are actively engaged in helping others, radiate a beautiful light and thoughtful atmosphere that communicates

itself to everyone contacted, with healing results. Not only this, but they are constantly radiating a bright quality into the mental atmosphere of the planet, and helping to dissipate its spiritual darkness, enabling the Divine organization to get closer to the world and inspire it with higher ideals and visions.

It is wonderful what progress souls will make, and what beautiful spiritual experiences and illuminations will come to them, if they practice thinking beautiful, God-like thoughts, instead of dwelling upon the sordid, common-place things of life. Great souls are those who think entirely in the divine, instead of the mortal spheres of their being. They have learned to overcome all limitations by directing their thoughts into higher channels.

I know a man, who, following the leading of the inner voice, went to a family and found them without food. I do not know exactly what he did, but he took a bowl, held it up, prayed and blessed it. A fire appeared all around it and luscious fruits materialized and filled the bowl. Wonderful powers like this will come more and more into expression as the world becomes more spiritual. It is impossible for many of us to conceive of the powers that will manifest later on in this Aquarian Age. Certain races in the past during favorable periods, in co-operation with spiritual hosts, were able through thought-power to do wonderful things on the earth plane. For instance, during the days of Melchizedik, the great spiritual king of Salem, the pyramids were built, not of cement, or blocks of stone quarried long distances from the site of the pyramids and floated down the Nile on rafts, but were probably dematerialized in the quarries and were rematerialized in place by spirit power. That is why no one, even our greatest engineers, can comprehend how these immense blocks, which no machinery of this day can budge, were put in place.

Realizing our wonderful possibilities and the power of our thought in creating good or ill, let us strive to beautify our lives and the earth with these powers, that all darkness due to "Man's inhumanity to man" may be crowded out, and the Kingdom of God shine upon the earth in all its glory and reality.—*The Aquarian Age*.

To be wise we must first learn to be happy; for those who can finally issue forth from self by the portal of happiness, know infinitely wider freedom than those who pass through the gate of sadness.—*Maurice Maeterlink*.

MUDVILLE AND BARRETVILLE ITEMS

Handed in by Joe Wilder

Miss Virginia Raymond returned to Memphis Friday after a pleasant visit with her aunt, Miss Nannie Raymond of Barretville.

Rev. J. B. Carpenter, pastor of the Evergreen Presbyterian Church of Memphis, was the guest of Mr. and Mrs. James H. Barret Friday.

The residence of Mr. D. M. C. Bryant of Mudville burned Sunday morning. The losses were heavy; no insurance.

Mrs. Hattie Dicky of Memphis spent the week end with her son and daughter, Mrs. Paul Barret.

The union meeting of the Ladies Church Societies of the northern end of Shelby County will meet at the First Presbyterian Church of Rosemark next Monday, October 19th.

Prof. F. B. Morrison of the Wisconsin College of Agriculture states that the average of the results in hog feeding for four years showed twice as large a profit with hogs that had pasture in addition to grain as with hogs fed in a dry lot, even though the hogs in the dry lot were fed just as well as the best experts could feed them.—*Progressive Farmer*.

THE SEVEN MISTAKES OF LIFE

1. The delusion that individual advancement is made by crushing others.
2. The tendency to worry about things that can not be changed.
3. Insisting that a thing is impossible because we can not do it.
4. Attempting to compel other persons to believe and live as we do.
5. Neglect in developing and refining the mind by not acquiring the habit of reading fine literature.
6. Refusing to set aside the trivial that important things may be done.
7. Failure to establish the habit of saving money.—*Putting It Over*.

It is a sad picture to see a good white man and his family working as tenants year after year without making an effort to save for buying a home. Every tenant should live at home and practice the most rigid economy until he owns the necessary livestock and tools and can make the first payment on a farm.—*Progressive Farmer*.

FINDS RURAL YOUTH LACKS SYMMETRY

Notwithstanding that farm work provides for an abundance of physical exercise in the open air, farm boys and girls do not develop symmetrically; the work of the farm appears to overdevelop the major fundamental muscles, while the finer, or accessory muscles are neglected; farm life in general does not produce a degree of mental alertness and neuromuscular co-ordination essential to an enthusiastic and optimistic outlook on life.

These are the conclusions presented by E. C. Linderman, chairman of the conference committee on recreation and rural health, in a report on "Recreation and Rural Health," to the second National Country Life Conference, and are based on these observations: Farm-reared young men in the army camps were slower to respond to the stimuli of play; farm-reared young men reached the stage of fatigue sooner than the city-reared young men in forms of activity requiring the action of the whole body; city-reared young men usually excelled at games involving mental alertness.

Recreational Activities as Correctors

In suggesting forms of recreation that are best adapted to act as a corrective and a preventive for these evils of country life the report says that "obviously this question has no validity unless it is admitted that the conclusions are in a measure correct. Because the committee does believe these conclusions to be, at least in part, correct it raises this question. If there is some thing inherent in the vocation of farming which tends toward unsymmetrical bodily growth, then it must be possible to supplement the ordinary regimen of farm life with recreational activities which will offset this deficiency. In the absence of extended research and reliable data we must base our conclusions upon reasoning and observation.

"Since farm boys and girls do not appear to be lacking in size or in weight and since the apparent malformations seem to be due to an over-development of certain of the major muscles at the expense of the finer muscles, it seems logical to conclude that the following types of recreation are needed: Games which involve the free use of the entire body; games which require precision of action; games employing the expression of the rhythmic instinct. From the psycho-physiological point of view it seems also logical that games of the following nature are needed: Games which involve co-operative action; games which involve attention or the use of the higher nerve centers, and games which are mentally exhilarating.

"The last conclusion deserves further emphasis. If the ordinary routine of farm life produces a certain sombreness, it is patent that the recreational life of the country should be active and not passive; it should be not wholly physically energizing but joy producing. In every large sense the rural population await in the interest of the satisfaction of their social natures just this type of recreative activity. Group games, organized athletics, folk dancing, community singing—these must be introduced into the life of the open country as a preliminary to an understanding of the distinction between exercise and play."—*New York Times*.

It is doubtless true that stupid men by remaining quiet may often pass for men of wisdom: this is because no man can really talk as wise as he can look.

Mother nature is kind, and if she deprives us of one thing she gives us another—happiness seems to be meted out to each and all in equal portions.

We desire at least a modicum of intellectual honesty, and the man who shuffles his opinions in order to match ours is seen through quickly. We want none of him.

Writers seldom write the things they think. They simply write the things they think other folks think they think.—*Hubbard*.

COUNTRY HOME CONVENIENCES

Banish Blue Monday

Down in South Carolina is a planter who has 2000 acres of cotton land, and twenty-six families of negro tenants on it. He raises 900 bales of cotton a year. And this man has a herd of pure-bred cattle and a big red barn for them to live in, all fitted up with patent swinging stanchions and conveyors for their feed, and running water. But his wife and five children live in a little old house without any modern labor-saving device in it.

A friend of mine was down there, and he noticed that the wife had no help in the house, although there were negroes in plenty all round: her face was seamed with care and hard work. At the supper table my friend looked out the window at the Blue Ridge Mountains that pushed their purpled crowns up against the clouds only thirty miles away.

"You have the mountains almost at your door, don't you?" he said to her.

"Yes," she said, "but I am as close to them now as I ever get."

"Don't you ever go up there in the summer, when it is so hot down here?"

There was a wistful look in her face as she answered: "No, I've always wanted to go there and rest among the cedars on those hills. I tell my husband we ought to have a little cottage there."

The face of the husband wrinkled up and he tapped the table with his fingers in an annoyed way and said: "A rich man's dream, a rich man's dream."

He'll work and slave and save and at last die and leave it all for someone to squabble over. He can't take it with him; there's no pocket in a shroud.

Many men are like that—can't spare a hand to help the wife with the housework because there's cotton to chop or wheat to plant. They'll get up in the morning, whistle the family together for prayers, read Psalm 117, because it has only two verses in it, mutter a few words of prayer, then rush out to slop the hogs. Fifteen million farmers in this country are being taught how to take care of the hog, what slop to feed him so as to add a few extra pounds to his weight and an extra curl to his tail: we have in this country twenty-three universities that have departments for the study of the American hog. All very well. But let's give more attention to help the overworked farm wives of this land.

"Let the husband render unto the wife due benevolence."—*Billy Sunday in the Country Gentleman.*

Life is what we make it.

RETIRING

A blade that is used requires frequent sharpening, but use keeps it polished. It gathers no rust. When the blade is placed on a shelf and left it gathers rust and the rust destroys it.

The athlete in the heat of a game is not conscious of weariness, but when the game is finished he feels the strain of it. A mother will watch day and night at the bedside of her sick child and find no limit to her endurance, but when the crisis is passed she will break and take to her bed.

Men are unwise who retire from active affairs to take their ease. Ease is frequently but a short cut to the grave. One who is calloused to harness and by interest in his task persuaded to forget the advancing years finds when he quits the strife that strength has gone from him. The strain he endured and enjoyed comes to settle an accumulated score.

The active mind, deprived of its occupation, becomes slave to introspection and dwells too much on the fact of age. The active body, deprived of labor, is burdened by an appetite for food it no longer needs. Few men die because of an overworked biceps. Many die because of an overworked stomach.

One who is ill and has no incentive to live may die of sheer indifference. Another, equally ill, may by the power of will recover to finish a work on which his heart is fixed.

So when one steps aside from the highway and lies in the shade to watch the world go by he can expect no further adventure save the meeting with Death, and is prone to hasten the meeting by much reflection concerning it.

They were hardy adventurers who wished to die with their boots on; one may make of life a finer adventure if he will lighten the load to fit his waning strength and meet the end while yet in harness.—*Country Gentleman.*

Take my word for it, Charlie, the man pushing a wheelbarrow is just as happy as the man riding in the automobile—he has just as good a digestion, sleeps as well,

and will live as long. God equalizes all things, and if you get off a way, so as to get the perspective, you will see everything is of one size.

Do not stop to think about who are with you, and what men are against you. It matters little at the last—both the ability to harm and the ability to help are over-estimated.

The only way you can get into the Kingdom of Heaven is to carry the Kingdom of Heaven in your heart.

People who profess to love their enemies are apt to hold averages good by hating their friends.

Gentleness and good cheer—these come before all questions of morals.—*Hubbard.*

TEARS AS HEALTH PRODUCERS

By Mrs. Harland H. Allen

Tears, the age-old defense of womankind, have outwitted man from time immemorial. Most men are exasperated beyond measure at sight of a woman's tears. But at last comes along a famous physician with the sympathetic doctrine that tears are the longsought fountain of youth. Women who relieve their tension often and easily in tears keep their youth longer than those who repress them. Hard, strained facial expressions, with features old before their time, these are the result of bottling up one's feelings. In short, strong motions should be given expression.

People who do not cry at any time fail to get the relief afforded by this secretion. This relief may not necessarily be from pain, but from joy, from too much exuberance, or an over-weening vitality. After a crying spell life is always reduced to simpler terms and made more livable.

"Cry and grow fat," seems likely to become the modern version of an over-worked proverb. "The unlearned, who know nothing of diaphragms nor of congested veins needing to be relieved, have a shrewd notion that laughter sets the current of life moving more briskly," to quote Dr. Sully. But it seems that laughter is not in it compared to crying as a beneficial physical agent.

It is only recently that crying has come in for its share of attention from psychologists and medical men. We are all familiar with the therapeutic value of tears among the insane as a sort of emotional catharsis, but the idea of crying as a form of physical culture is both new and thought provoking. It is not difficult, however, for us to see its benefits as a deep-breathing exercise, and as a restoration of depleted nervous energy.

According to medical opinion crying quickens an otherwise sluggish circulation, stimulates the metabolic processes, and affords ideal relief from an over-charged nervous system. The theory is, that in a fit of grief or depression, the body assumes a passive state, there is a natural tendency to hold the breath, the heart beat is slowed down, and as a result of this stagnation of vital functions, general weakness and collapse follows. Here Nature takes the case into her own hands and induces relief, in a more or less violent outburst of weeping.

Tears then act as a safety-valve. The husband with a tear-saturated wife can now at least have the consolation of knowing that crying is both mentally and physically good. When there is a tense, overwrought condition of the nervous structure, discharge in a natural avenue takes place. The

weeping that follows after protracted grief, violent shock or terrible strain, shows that tears are a form of relaxation of highly-charged nerve cells.

The fact that a crying spell may end up with a headache does not alter the important fact of a great mental and physical relief. There is often the immediate effect described as "crying one's self sick," but the crier undoubtedly benefits by her mental and physical catharsis in the end.

Tears, however, are not a peculiar perverseness of womankind, cynical literature to the contrary notwithstanding. Crying is more frequent among women, of course, but that American men do not give way to tears oftener may be due solely to peculiar habits and environment. Ethnological reports state emphatically that crying does take place quite generally among the men of other races. The French men, especially, give way to tears with great readiness. The American Indian, in spite of his much heralded stoicism, weeps freely on occasions. All Southern European people cry easily. In fact, any scrupulous restraint of this primary and natural expression seems to be peculiarly an English trait, which variation from the rest of the world is, of course, superinduced by custom, and by the idea that it is unmanly and weak to give way to tears.

Many of the higher animals are known to shed tears of grief. Some species of monkeys weep copiously. Darwin describes the capture of an Indian elephant, "It sank to utter prostration, uttering choked cries, with tears trickling down its cheeks." The pathetic sight has often been witnessed in a zoological garden of tears rolling down an old elephant's face when her baby is being taken away from her.

The very fact that crying has persisted through all the ages as one of the surviving bodily functions is probably sufficient proof of its usefulness to man in the struggle for existence. And it is not unreasonable to suppose that this service is performed by reestablishing the equilibrium of the body after hard and continued strain. In its last analysis crying is a psycho-social manifestation. It is at the same time an S. O. S. for help and a clearing of the deck for further action.—*Physical Culture*.

Art is the expression of man's joy in his work. You must let the man work with hand and brain, and then out of the joy of this marriage, beauty will be born. And this beauty mirrors the best in the soul of man—it shows the spirit of God that runs through him.

It is foolish to say sharp, hasty things, but 'tis a deal more foolish to write 'em. When a man sends you an impudent letter sit right down and give it back to him with interest ten times compounded—and then throw both letters into the waste basket.

A retentive memory is a great thing, but the ability to forget is the true token of greatness.—*Hubbard*.

GENEROSITY

The little brown house owned by Old Man Peters and his wife burned some time ago, and all their household goods burned with it. They had no other property, and one of their neighbors went about town to take up a collection for them. The first man approached gave ten dollars, and as this fact became known each man who was approached thereafter gave a like amount. They gave freely and carelessly, as they had given many times to relieve the sting of similar misfortunes, and thought no more of the matter.

Frank Snipes was approached by the collector and after some hesitation gave fifty cents. The size of his gift was not measured by his poverty, but by his love for his possessions. He gave grudgingly, but after he had parted with his money his soul expanded and he was made happy. Many times during the day he found occasion to speak of the matter and boast mildly of the good he had done.

Those who had given ten dollars were amused by this much talk concerning a little generosity and jested about it among themselves. The point of the jest was their own sense of superiority. They felt that by giving ten dollars from their little store they had bought the right to smile behind the back of one who gave but fifty cents from his abundance.

Yet those who gave most followed the groove of habit, which was the course of least resistance; while he who gave least had first to get permission from a heart made of greed and gristle.—*Country Gentleman*.

Everything noble, beautiful and splendid that has ever been written, sung, painted or done, since the world began, has been born in sentiment, has been carried through by sentiment, has been remembered by, revered by sentiment. I hate to hear an honest man sneering at sentiment.—*Selected*.

LOVE

The First Chapter of I. Cor., according to Moffatt's Translation.

I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal;

I may prophesy, fathom all mysteries and secret lore.

I may have such absolute faith that I can remove hills from their place, but if I have no love, I count for nothing;

I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it.

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for tongues they will cease, as for knowledge it will be superseded. For we only know bit by bit; and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.

At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood.

Thus faith and hope and love last on, these three, but the greatest of all is love.—*Aquarian Age*.

Love on, through doubt and darkness, and believe
There is no thing which love may not achieve.

—*Ella Wheeler Wilcox*.

I AM A FARMER

I love the country—it's God's land.
 I love the trees, the birds, the flowers.
 I love the starry skies and the sunlit fields.
 I love the rain and the glistening snow.
 I love the pure air and the sparkling brook.
 I love the spring, summer, autumn and winter.
 I till the soil and plant the seed.
 I cultivate the crop and gather the harvest.
 I supply the food that none may starve.
 I work from sunrise to sunset.
 I work for the joy of work and for my loved ones.
 I have no time to strike.
 I believe all who eat should work.
 I believe in cooperation.
 I believe in the brotherhood of man.
 I believe my children should have the best in education.
 I believe my wife should have every home convenience.
 I believe in work, sleep and play.
 I believe my rights and privileges are those of every man.
 I believe in a government of the people, for the people, by the people.
 I believe in my God, in my Country, and in you.
 I am a farmer.—*Exchange*.

I do not remember a book in all the depths of learning, nor a scrap in literature, nor a mark in all the schools of arts, from which its author has derived a permanent renown, that is not known to have been long and patiently elaborated.—*Henry Ward Beecher*.

 SIXTY-EIGHT LANGUAGES IN WHICH SCRIPTURES
 HAVE BEEN PRINTED AT THE BIBLE HOUSE

Albanian, Arabic, Arapahoe, Armenian (Modern), Arrawack, Benga, Bohemian, Bulgarian, Bulu, Chamorro,, Cherokee, Choctaw, Creolese, Dakota, Danish, Delaware, Dikele, Dutch, Ebon, English, Finnish, French, German, Gilbert Islands, Grebo, Greek, Hawaiian, Hungarian, Italian, Japanese, Kurdish, Kusaien, Lithuanian, Luragoli, Marshall Islands, Micronesian, Mohawk, Mortlock, Mpongwe, Muskogee or Creek, Nauru, Navahoe, Nez Perces, Norwegian, Ojibwa, Polish, Ponape, Portuguese, Quechua—Ecuador, Quichua—Bolivia, Reval—Esthonian, Roumanian, Ruk, Russian, Ruthenian, Seneca, Sheetswa, Slavic, Spanish, Swedish, Syriac (Ancient), Syriac (Modern), Tonga, Welsh, Winnebago, Yiddish, Zapotec, Zulu.—*The Bible Society Record*.

"And when ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done, as in heaven, so in earth. . . ."—*Words of The Christ: St. Luke 11:2-3*.